

I have tried to establish that the Kultur offered by the Munich type of Continuation School has had no good effect upon morals or manners & no conspicuously good effect upon ~~the~~ manufactures:

That England is under no necessity to follow Germany's lead in this matter for Germany allows our superiority by paying a high price for our goods:

That Denmark & the neighbouring ^{Scandinavian} states, on the contrary, excel in those things in which we fall short:

That the Peoples' High Schools of Denmark are worthier of our imitation than the Continuation Schools of Germany:

That they are so because character & conduct, intelligence & initiative are the outcome of the humanistic education in which the knowledge of God is put first.

But we cannot take educational prescriptions designed for another patient: the Grund^{skole} Schools are for students ranging from eighteen to twenty-five, not for the more difficult ages from fourteen to eighteen, again, the Peoples' High Schools are residential. In countries so largely agricultural it is possible for a great part of the young adult population to spend the five winter months year by year at one of these Peoples' High Schools. Their case & ours do not go on all fours. Our problem is the young adolescents in a country largely manufacturing.

Now, we have received our cloth, not in ungenerous measure; how shall we cut our coat, that is, how shall we spend those seven or eight hours a week in which 'Education' is to do her part for the young citizen? If we take the easiest way, we shall let the boy do what he is doing for the rest of the week, work for his employer, whether directly, by way of increased output, or indirectly, by way of increased skill. This would be a betrayal. No employer wishes to take with one hand what he gives with the other; besides, what employer doubts the ability of his staff to train his young employees? Again, the technique of any employment takes but little time to understand.

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a such practice is - worth.

It is the practice that is of value, ^{the part of} Continuation ^{ex} schools should not exist for technical instruction; they are established definitely for education of which such instruction forms no part; & will not the evening hours be free as they are at present for technical classes, gymnastic clubs, & various forms of recreative exercise?

This particular gift of time must be dedicated to things of the mind if we believe that mind too requires its rations & that to use the mind is by no means the same thing as to feed it.

With the best will in the world to give boys & girls something on which to chew the cud, real mind-stuff, for digestion & assimilation, we find the flood gates are opened; ^{an ocean} a nation of things good to know overwhelms us & we have-- eight hours a week! We seize on that blessed word compromise & see two possibilities: we are in a hurry to make good citizens, now, good citizens must have sound opinions about law, duty, work wages, what not; so we pour opinions into them, ^{my hope} from the lips of lecturer or teacher. In the next place there is so much to be learned that a selection must needs be made, the teacher makes this selection & the young people are poured into like a bucket, which, says Carlyle, 'is not exhilarating to any soul.' Some ground is covered, everyone is satisfied, & if, when the time comes, the young people leave school discontented & uneasy, if their work bores them & their leisure bores them, if their pleasures are mean & meagre, & if they become men & women rather eager than otherwise for the excitement of a strike, that is because the continuation, ^{of} the primary schools will have failed to find them.

This is the real educational difficulty in schools for all classes, for pupils of all ages, - the enormous field of knowledge which it is necessary to cover in order to live with intelligence & moral insight. Know one thing well & you have the power to apprehend many things, is the academic solution, which has not worked altogether badly though it cannot be stretched to fit our present occasion, -

P But we are not without hope. An astounding field has been opened to us; some ten thousand children in Council schools are doing incredible things with freedom & joy. They have taken in hand their own education & are greedy of knowledge for its own sake, knowledge in the three fields that I have indicated.

P The fact is that a great discovery has been vouchsafed to us, greater, I think, as concerns education, than any since the invention of the first alphabet. Let us hear Coleridge on the origin of great discoveries, - "The ideas of Nature presented to chosen minds by a higher power than nature herself, suddenly unfold as it were in prophetic succession systematic views destined to produce the most important revolutions in the state of man". Coleridge gives no qualification to the minds which receive

these great ideas, ~~except~~ that they are 'previously prepared to receive them'. ^{But in the new class.} If you will forgive me for saying so I think my mind has been so prepared by extraordinary incapacity in one direction, the direction, roughly, of academic ^{acquirements} & by some degree of capacity in other directions; it has been gradually borne in upon me that this incapacity & this capacity are pretty general, & afford a key to the ^{modern} method of education. A further preparation came in unusual opportunities for testing & understanding the minds of children & young people. ^{because} I am anxious to bring this idea of a discovery before you ~~because~~ our methods are so simple & obvious that people are inclined to take them up at random & say that extensive reading is a 'good

^{idea} ~~idea~~ which we have all tried more or less' & that free narration is a good plan in which there is nothing ~~new~~ new.

It is true that we all read & that narration is as natural as breathing, ^{the value depends} ~~value~~ ^{solely} upon what is narrated. What perhaps we have failed to discover hitherto is the immense hunger for knowledge (curiosity) existing in everyone & the immeasurable power of attention which everyone is ready to give to the knowledge he ~~desires~~ ^{desires}; that he likes ~~this~~ knowledge best in a literary form; that the knowledge should be exceedingly various concerning ^{many} ~~all~~ things on which the mind of man reflects; but that knowledge is only acquired by what we may call 'the act of knowing' which is both encouraged & tested by narration, & which further requires the later test & record

Any are
not described
at first mind
but he says
they are

afforded by examination. This is nothing new, you will say.
 + Possibly no natural law ^{action} appears extraordinarily new, ~~in~~
~~action~~. We take flying already as a matter of course; but
 though there is nothing surprising in natural laws ~~in~~ ^{the action of}
~~action~~, the results are exceedingly surprising, & to that test
 we conform in these P.N.E.U. methods which we propose to you.

willingly submit.

"All is not for all" was the sad conclusion of
 that Danish patriot & prophet. No doubt ~~Gruntvig~~ Gruntvig
 thought of the impassible barriers presented by a poor &
 mean vocabulary & a field of thought without any sort of
 literary background. So 'all is not for all', he said, even as
 a prophet of our own proclaims that a worthy education is
 only for the elite. BOOKS are not for the people, was Gruntvig's
 conclusion; wherefore those young Danes were lectured to by
 men of enthusiasm who had their country's literature & history
 at ~~the~~ their fingers' ends & could convey the tem-
 per of their own minds. A great deal was effected, but
 minds nourished at the lips of a teacher have not the stability
 of those which seek their own seat. Have our Northern neighbours
 all resisted the ~~blandishments~~ blandishments of Germany? But what
 if 'all were for all', if the great hope of Comenius - 'All
 knowledge for all men' - were in process of taking shape?
 This is what we have established in many thousands of cases,
 even in those of dull & backward children; that any ~~person~~ ^{any}
~~person~~ can understand any book of the right calibre,
 (a question to be determined by the age of the ^{any} reader);
 that the book must be in literary form; that children & young
 persons require no elucidation of what they read; that their
 attention does not flag while so engaged; that they master a
 few pages at a single reading so thoroughly that they can
 tell it back at the time or months later whether it be the
 Pilgrim's Progress or one of Shakespeare's plays; that they
 throw individual ~~into~~ into this 'telling back' so that no two tell
 quite the same tale; that they learn incidentally to write
 & speak with vigour & style & usually to spell well.
 Now this art of 'telling back' is 'Education' & is very
 enriching. We all practise it, we 'go over' in our minds
 the points of a conversation, a lecture, a sermon, an article,

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& we are so made that only those ideas & arguments which we 'go over' are we able to retain. Desultory reading or hearing is entertaining & refreshing but is only educative here & there as our attention is strongly arrested. Further, we not only retain but realise, understand, what we thus go over in a way comparable to the relief which the sculpture produces from his block. Each incident stands out, every phrase acquires new force, each link in the argument is riveted, in fact we have performed ~~XXXXXX~~ THE ACT OF KNOWING, and that which we have read, or heard, becomes a part of ourselves, it is assimilated after ~~the~~ the due rejection of waste matter. We of the P.N.E.U. have brought this rationale of education home to children & young persons. Like those famous men of old we have found out 'knowledge meet for the people' & to our surprise it is the best knowledge conveyed in the best form that they demand. Is it possible that hitherto we have ^{been} like those teachers of old who were chidden because ^{they} they had taken away the key of knowledge, not entering in ~~on~~ ^{themselves} & hindering those who would enter in?

To-day we are in this position. We realise that there is an act of knowing to be performed; that no one can know without this act, that it must be self-performed; that it is as agreeable & ~~as~~ natural to the average child or man as singing is to the song thrush; ~~that~~ that 'to know' is indeed a natural function. Yet we hear of the 'incuria' which prevails in most schools only to be stimulated by marks, prizes, & the like, ^{while} there before us are the young consumed with the desire to know, can we but find out what they want to know & how they ~~red/need/for/for/~~ require to be taught. These things ~~we/for/for/for/P.N.E.U.~~ I think we of the P.N.E.U. are ^{able} to throw some light upon after many years of research. They want what we call the 'humanities', every poorest slum child of them, ^{not} by no means to the exclusion of science (science itself must add form to its content).

I have tried to show that humanistic education whether in English or Latin affects conduct powerfully; that knowledge of this sort is very welcome to children & young persons; that a good deal of ground may be covered because a ~~single~~ ^{single} ~~man~~ reading of a passage suffices; that this sort of humanistic work has been tried elsewhere with good effect; that if our Continuation ^{Schools} are to be of value they must ~~have~~ ^{have} ~~an~~ ^{an} ~~education~~ ^{education} ~~on~~ ^{on} ~~some~~ ^{some} ~~such~~ ^{such} lines.

May I now put before you our practical proposal? The Parents' Union School originally organised for the benefit of children educated at home is worked by means of programmes followed by examination papers sent out term by term. When the same work, if not the whole of it, was taken up by Council ~~WMA~~ Schools, the advantage of such an organisation was apparent, especially in that it afforded a common curriculum for children of all classes. By using this ~~common~~ ^{common} curriculum we were enabled to see that the slum child in a poor school compared quite favourably with the child of clever or opulent parents who had given heed to his education. Now one of our national difficulties is the fact that we have no common basis of thought or ground for reflection. ~~XXXXX/XX/XXXXX~~ ^{Our aim is} We have thought that by pretty copious reading links of common interests might be established, that the schoolroom might do as much for the general life as does the cricket field. The scheme works practically without a hitch in Council Schools & this is the sort of work that the highest class (in Standard VII) are doing with great success & very great delight. They read English, French & General History (three or four volumes), two or three books dealing with Citizenship & Morals, from various points of view, Literature, contemporary with the history (several works), Natural History, Physical Geography & Science (three or four books), Scripture (chiefly the Bible). These books are read at the rate of from 20-50 pages a term & the term ends with an examination. Every term brings a new programme of work, the continuation usually of books in reading. Children in Secondary schools & families remain for two or three years in Form IV & the work seems adapted to the status of Continuation Schools for the first year or two. It would appeal to young people as being unlike the ordinary school grind & as

after that we should have the more advanced programme (Form V & VI) in the same way.

intellectual possessions, suitable for the needs & interests of the great masses; we are not thinking of a diluted concoction of the real draught of education which we are so kind & condescending as to dispense to the majority. No! ..there is only one ~~education~~/education, common to us all." "We can all unite in the construction of a spiritual world over against that of petty human routine. Thus there is, in ~~the~~ truth, a possibility of a truly human education, & therefore of a true education of the people." 11/17/11

The Jena Professor sees clearly enough the task before us all. But he sees, or sets forth, no possible way of accomplishing it, nor is there any other way than that which we have set before you that affords this sort of liberal education. After all we are in our way utilitarian for no other study is so remunerative as that of 'the Humanities'. Let me draw your attention to one point: Instability, unrest, ~~is the serious danger~~ among our wage-earners is the serious danger threatening our social life. Now it is said that nothing can act but where it is & the class which acts steadily where it is at some outpost of empire, on a home estate, in Parliament, where you will, is the class educated at Public Schools, that is, men brought up on the 'Humanities'. Strong language will be used about the deadness & decadence of these although they do much of our national work. Their defects are ~~obvious~~ obvious & manifold but still, as I say, the public work that is done is, for the most part, done by ~~these~~ men whom no one would describe as progressive. Is there not some confusion of ideas about this fetish of progress? Do we not confound progress with movement, action, assuming that where these are there is necessarily advance? Whereas, much of our activity is like the waves of the sea, going always & arriving never. What we desire is the still progress of growth that comes of root striking downwards & fruit urging upwards. And this progress in character & conduct is not attained through conditions of environment or influence but only through the growth of ideas received with conscious intellectual effort.

It will be possible to have only a little of this strong meat in Continuation Schools, but a little goes a long way how far, ~~perhaps~~ our public schoolmen illustrate. A careful ~~analysis~~ analysis will bring us to the conclusion that not Latin & Greek, Games, Athletics, or environment, but the 'Humanities'

books/with such an ^{intensive} ~~intensive~~ ^{single} ~~single~~ reading that for the rest of
of the lives of these young people phrases or allusions they
come across will kindle in their eyes that light which never
was on sea or land. We may hope that Secondary schools will
presently add this modicum of English to their classical
studies & then the candidate for election will have something ~~other~~
other to appeal to than the desire to better himself which is
supposed to dominate every ~~man~~ man. By the way is the paucity
of literary or historical ~~allusions~~ allusions, not in Latin,
to be ~~heard~~ heard in the House due to the fact that the audience
cannot be counted upon to rise to a reference not included in
the well-known school books? If so, we shall change all ~~that~~
that; once the masses read, the classes must read too & the
Peace will be signalised by a new bond of ~~common~~ intellectual
life in common. I ~~think~~

I cannot close better than in Mr Fisher's
words, always pregnant & full of insight, -